Tareekh-e-Islam Hissa Awwal (History of Islam, Part One)

Fun Tareekh (Art of History/Historiography)

Sawwal: Yeh kitaab jo tum parh rahe ho kis funn mein hai?

Jawab: Funn Tareekh mein.

Sawwal: Tareekh kis ko kehte hain?

Jawab: Tareekh uss ilm ka naam hai jo guzray huay aur maujooda logon ke halaat bataaye.

Sawwal: Ilm Tareekh kis ke liye mufeed hai?

Jawab: Har samajhdaar ke liye.

Sawwal: Tareekh ka maqsad aur fayda kya hai?

Jawab: Jo halaat maujooda zamana mein pesh aa rahe hain un ko guzray huay zamana ki haalaton se mila kar nateeja nikalna aur uss par amal karna.

Sawwal: Iss ki misaal pesh karo.

Jawab: Masalan kisi zamana mein raiyat badshah ke mukhalif hai aur farz karo ke mukhalifat ki wajah yeh hai ke badshah zulm karta hai toh yeh dekhna ke jab bhi badshah ne zulm kiya toh raiyat ne kis tarah muqabla kiya aur phir nateeja kya hua.

Sawwal: Iss gaur se badshah aur raiyat ko kya fayda hasil hoga?

Jawab: Badshah ko yeh fayda hoga ke woh samajh jaayega ke zulm ka nateeja kya hota hai. Agar woh nateeja badshahat ki tabahi hai toh woh zulm chhod kar raiyat ko khush karne ki koshish karega aur raiyat ke liye yeh fayda hoga ke woh guzista halaat se apne liye jang ka rasta maloom kar legi aur masaib par saabir aur mustaqil rahe gi, jo uske liye kamyaabi ki kunji hogi.

Khulasa (summary)

Yeh kitaab fun tareekh mein hai. Aur jo fun guzre hue aur maujooda logon ke halaat bataaye, usko fun tareekh kehte hain aur iska faida yeh hai ke guzre hue halaat se maujooda halaat ko mila kar sabaq hasil kiya jaaye.

Sawwal: Is kitaab mein jis ko tum padh rahe ho kis ke halaat bayan kiye jaayenge?

Jawaab: Is paak Nabi aur buzurg Peshwa ke jinka naam-e-naami Muhammad ﷺ hai.

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Qurban hon aap par hamare maa baap aur hamari jaanein.

Sawwal: Aap kahan paida hue the aur kahan ke rehne wale the?

Jawaab: Makka Muazzamah mein Huzoor ﷺ paida hue aur yahi shehar aap ka watan tha.

Sawwal: Makka kahan hai?

Jawaab: Mulk-e-Arab mein.

Sawwal: Arab kahan hai? Is ki simt aur kuch khusoosiyat bayan karo.

Jawaab: Arab ek mulk hai. Hum se bahut door picham (maghrib) ki taraf jahan haaji Hajj karne jaya karte hain, is mulk mein rateele maidan bahut ziyada hain, kahin kahin chashme bhi hain, khajoor, anjeer wagaira bahut ziyada paida hote hain. Isi tarah bakriyan aur oonth bahut hote hain, pehle zamane mein inki oon se kapde aur kambal banaya karte the aur inhi ke oon ya chamde ke khaime bana lete the.

Sawwal: Makka aur Kaaba mein kya farq hai aur Masjid-e-Haram kis ko kehte hain?

Jawaab: Makka toh shehar ka naam hai aur is shehar mein ek jagah hai jisko Kaaba kehte hain. Woh kothri ki tarah bani hui hai, taqreeban barah pandrah gaz lambi chaudi, isko Baitullah kehte hain aur isi ki taraf muh kar ke namaz padhte hain, aur isi ke gird o gird saat martaba ghoomne ka naam tawaf hai. Iske gird o gird chardiwari mein ghira hua bahut bada aangan hai usko Masjid-e-Haram kehte hain.

Sawwal: Makkah ko kis ne aabaad kiya aur is mein kaun log rehte hain?

Jawaab: Makkah ki sarzameen mein sab se pehle Hazrat Ibrahim Alaihissalam ne apni biwi Hajra Raziallahuanha aur bade bete Hazrat Ismail Alaihissalam ko basaya. Phir Hazrat Ismail Alaihissalam ki aulaad wahin reh padi aur Hazrat Hajra (R.A.) aur bade bete Hazrat Ismail (A.S.) ko basaya, phir Hazrat Ismail (A.S.) ki aulaad wahin reh gayi, aur Hazrat Hajra (R.A.) ke zamaane hi mein qabila Banu Jurhum ke kuch aadmi bhi aakar us sarzameen mein rehne lage the, gharz Makkah ke zyada tar rehne wale inhi ki aulaad mein se the.

Sawal: Bani Jurhum kahan raha karte the?

Jawab: Us ilaake ke qareeb jahan aaj kal Makkah Sharif aabad hai.

Sawal: Hazrat Ismail (A.S.) ki shadi kahan hui?

Jawab: Hazrat Rahilah (1) se jo qabila Bani Jurhum ke badshah Muzaz ki sahibzaadi

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thin.

Sawal: Quraish kis ko kehte hain?

Jawab: Hazrat Ismail (A.S.) ki aulaad mein se ek shakhs Fahr nami guzre hain unka doosra naam Quraish bhi tha, un ki aulaad ko Quraish kehte hain, aur yeh bhi mashhoor hai ke Nazar bin Kinanah ki aulaad ko Quraish kehte hain.

Hashiya:

(1) Rahilah ya'ni raa, ain, laam, yah wazeh rahe ke yeh doosri biwi thi, albatta yeh zaroor hai ke pehli biwi aur doosri biwi ke naam mein muarrikheen ka ikhtilaaf hai.

Sawal: Hazrat Ismail (A.S.) ki kitni umar hui? aur kitni aulaad hui aur kis jagah wafaat paayi aur kahan dafan hue?

Jawab: Umar ek sau saintis (137) baras hui, barah ladke, ek ladki, kul terah bacche hue, Makkah mein wafaat hui aur apni walida mohtarama Hazrat Hajra (R.A.) ki qabr ke barabar Khana Kaaba ke paas dafan hue.

Sawwal: Khana Kaaba kis ne banaya tha?

Jawaab: Sab se pehle to Hazrat Adam Alaihissalam ne banaya tha. Magar woh munhadam ho gaya tha, us ka naam-o-nishaan bhi baaqi nahin raha tha. Phir khaas isi jagah Hazrat Ibrahim aur Hazrat Ismail Alaihissalam ne Khuda Ta'ala ke hukm se Khuda ki ibadat karne ke liye banaya tha.

Khulasa:

Hazrat Muhammad Rasool Allah Sallallahu Alaihi Wasallam jin ke halaat is kitaab mein bayan kiye jayenge, Makkah ke rehne wale the, Quraishi khandaan se, Hazrat Ismail Alaihissalam ki aulaad hai. Aur Makkah ek shehar hai Arab mein. Isi jagah woh mashhoor maqam hai jis ko Khana Kaaba kehte hain. Makkah mein sab se pehle basne wale Hazrat Ismail Alaihissalam aur un ki walida majida hain. Qabeela Banu Jurhum ke kuch log bhi isi zamane mein aa base. Unhi ki aulaad Makkah mein rehti hai. Unhi ki aulaad se Fahr ya Nazar bin Kinana hain jin ki aulaad ko Quraish kehte hain.

Makkah aur Kaaba aur Masjid-e-Haram mein farq yeh hai ke Makkah shehar ka naam hai. Kaaba us mein ek imarat hai aur us ke gird-o-gird sahn ka naam Masjid-e-Haram hai. Kaaba ki ta'meer karne wale Hazrat Ibrahim aur Hazrat Ismail Alaihissalam hain.

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Paidaish Mubarak

Sawal: Huzoor ﷺ ki paidaish ka din aur tareekh o mahina batao.

Jawab: 9 Rabi-ul-Awwal, Yaum-e-Doshanba (Peer), mutabiq 20 April 571 AD, [1]

Sawal: Huzoor ﷺ ki paidaish ka waqt kya tha?

Jawab: Subah ki namaz ke waqt, yaani subah sadiq ke baad aur aaftab nikalne se pehle.

Sawal: Hazrat ﷺ ki paidaish kaun se saal mein hui?

Jawab: Hazrat Isa (Alaihissalam) ki paidaish se paanch sau sattar (570) baras guzarne ke baad, us saal mein jis saal "Ashab-e-Feel" ka waqia hua tha.

Sawal: Ashab-e-Feel kaun the aur unka waqia kya tha?

Jawab: Habasha ke badshah ki taraf se Abrahah naam ka Yaman ka Governor tha, usko ye soojha ke Khana Kaaba ko (ma'az Allah!) munhadim kar de taake uske yahan ka naqli Kaaba aabaad ho jo usne San'aa Yaman mein banaya tha. Chunanche bahut sa lashkar jismein saikdon haathi the, le kar Makkah par charhai kar di. Jab Khana Kaaba ko munhadim karne ke liye Makkah mein dakhil hua to Allah Ta'ala ne chiriyon ke zariye uske saare lashkar ko halak kar diya. Ashab-e-Feel ke ma'ane hain Haathiyon waale, in se yehi log muraad hain.

Sawal: Aburughal kaun hai aur uski qabar par log patthar kyun phenkte hain?

Jawab: Aburughal Quraish hi ka ek aadmi tha. Usne apni biradari se khayanat aur daga karke Abraha ko raasta bataya tha. Khuda ne Ashab-e-Feel ke saath sabse pehle usey maar dala. Ab uski qabr par patthar phenkte hain taake yaad rahe ke qaumi ghaddar ki yeh saza hai.

Hashiya: Tareekh Dawl Arab o Islam ke Rehmatulil Aalameen: Jild 1, Safha 43 (Matbooa Daarul Ishaa'at Karachi) aur mashhoor ye bhi hai ke aap ki paidaish ki tareekh 12 Rabi-ul -Awwal hai aur baaz 8 Rabi-ul-Awwal aur baaz 3 Rabi-ul-Awwal bhi kehte hain, baaqi is mein ittifaq hai ke Peer ka din tha.

Sawwal: Chiryon ne unko kaise tabah kar diya?

Jawab: Chidiyan apni chonchoon se choti choti kankariyan phenkti theen, jo pattharon ki tarah unke saroon mein ghus kar tamaam badan ko cheerhti hui paar ho jati theen, aur jisko lagti thi usko halaak kar deti th.

Sawwal: Tajjub hai ke chiryon ki chonchoon mein itni taqat kaise aagayi?

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Jawab: Jaise bandook ke ghore mein jab hum chhote se be-jaan lohe se itna zor ka kaam le sakte hain to kya tajjub hai ke Khuda ek janwar ki chonch se itna kaam le le.

Sawwal: Un marne walon mein Abraha, Governor Yemen bhi tha ya usko kuch aur saza di gayi?

Jawab: Abraha fauran hi nahi mar gaya balkay uska badan gal kar ek ek ungli gir gayi. Usko Sana'a le gaye aur buri tarah wahin halaak hua.

Sawwal: Huzoor (S.A.W.) ki paidaish ke waqt kya hua?

Jawab: Aapki walida majida Hazrat Amina (رضي الله عنها) ne ek noor dekha jisse Maghrib aur Mashriq roshan ho gaye the. Fars ki aag bujh gayi jo ek hazaar baras se ek aatish-kada mein barabar jal rahi thi, jiski woh log pooja kiya karte the. Fars ke badshah Kisra ke mahal mein zalzala aa gaya, jisse chaudah (14)kangure gir pade aur is qism ke aur bhi waqiyat hain jo badi kitabon mein darj hain.

Khulasa (Summary):

20 april 571 AD, yaani jis saal Ashab e Feel ka waqia hua, isi saal 9 Rabi-ul-Awwal ko Huzoor ﷺ paida hue. Khuda ne Huzoor ﷺ ki paidaish ke waqt ajeeb ajeeb waqiat dikha kar apni shaan dikhaai. Waqia Ashab e Feel ke silsile mein Abu Righal ne apni qaum se dhoka karke Yemen ke governor ki madad ki thi. Khuda ne sab se pehle us ko halaak kar diya. Logon ne us ki qabar par pathar barsane shuru kar diye, taa ki yaad rahe ke jo shakhs apni qaum se ghaddari karta hai us par Khuda ki laanat barsa karti hai.

Silsila e Nasab Shareef (Noble Lineage):

Sawal: Huzoor ﷺ ke walid majid aur walida majida ke naam naam kya the?

Jawab: Walid majid ka naam "Abdullah" (رضي الله عنه) tha aur walida muhtarma ka naam "Amina" (رضي الله عنها) tha.

Sawal: Huzoor ﷺ ka daadiyal (paternal) silsila e nasab kya tha?

Jawab: Muhammadﷺ bin Abdullah رضي الله عنه bin Abdul Muttalib bin Hashim bin Abd Munaf bin Qusai bin Kilab, bin Murrah bin Kaab bin Lu'ai bin Ghalib bin Fehr bin Maalik bin Nazar bin Kinanah bin Khuzaymah bin Mudrikah bin Ilyas bin Mudar bin Nizar bin Ma'ad bin Adnan bin Ismail عليه السلام bin Ibrahim عليه السلام.

Sawal: Aap ka naniyal (maternal) silsila e nasab kya tha?

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Jawab: Muhammad bin Amina bint Wahab bin Abd Munaf bin Zuhra bin Kilab. Kilab par pahunch kar aap ka maadri aur padari silsila e nasab ek ho jata hai.

Sawal: Huzoor ﷺ ki daadi aur naani ke naam kya the aur kis khandan ki thin?

Jawab: Daadi ka naam "Fatimah" aur naani ka naam "Barrah" tha. Huzoor ﷺ ki tamaam daadiyaan aur Nanaaniyaan Quraish ke shareef aur moaziz gharanon ki saahibzaadiyaan theen.

Sawal: Aap ﷺ ke gharane (kunba) ko kya kaha jaata tha?

Jawab: Banu Hashim, yaani Hashim ki aulaad.

Sawal: Aap ﷺ ke qabeela (biraadri) ka naam kya tha?

Jawab: Quraish.

Sawal: Huzoor ﷺ ke koi behen bhai the ya nahi, aur chacha, taaye, phophiyaan kitni theen?

Jawab: Huzoor ﷺ waalidain ki waahid aulaad the, is liye un ka koi saga behen bhai nahi tha. Huzoor ﷺ ke 9 ya 12 chacha aur 6 phophiyaan theen.

Sawal: Huzoor ﷺ ka naam kis ne rakha tha aur yeh naam pehle bhi hua karta tha ya nahi?

Jawab: Huzoor ﷺ ke dada Abdul Muttalib ne aap ka naam Muhammad ﷺ rakha tha, pehle ye naam nhi hota tha.

<u>Khulasa</u>:

Huzoor ﷺ ke waalid maajid ka naam Abdullah tha aur walida ka naam Aamina. Dono ka silsila-e-nasab Kilab par jaa kar mil jaata hai. Huzoor ﷺ Banu Hashim se the aur qabila Quraish se the. Aap ﷺ ke 9 ya 12 chacha the aur 6 phophiyaan.

Rasool Allah ﷺ ki parwarish

Sawal: Huzoor ﷺ ke waalid maajid ne kitni umar paayi aur un ki wafaat kab hui?

Jawab: Mash'hoor hai ke Huzoor ﷺ ke waalid maajid ki umar 23-24 baras hui aur Huzoor ﷺ ki paidaaish se taqreeban do mahine pehle un ka inteqaal ho gaya tha.

Sawwal: Huzoor ﷺ ke waalid majid ki wafaat kahan hui?

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Jawab: Madina Munawwarah mein.

Sawwal: Madina mein wafaat kyun hui?

Jawab: Hazrat ﷺ ke waalid majid ka nanihaal Madina mein tha, Bani Najjar ke khaandan mein. Hazrat ﷺ ke waalid tijarat ki gharz se Shaam tashreef le gaye thay, raaste mein Madina mein thehar gaye, ittifaaq se beemaar pad gaye aur wahin wafaat ho gayi.

Sawwal: Hazrat ﷺ ke waalid ne kya tarka (maal/property)chhora?

Jawab: Paanch oont, ek baandi jinka naam "Umm-e-Ayman" tha.

Sawwal: Aap ki waalida majidah ne kab tak aap ki parwarish ki?

Jawab: Hazrat ﷺ ki umar ke chauthe(4^{th}) ya chhathe (6^{th})saal tak, phir unki wafaat ho gayi.

Sawwal: Hazrat ﷺ ki waalida majidah ki wafaat kahan hui?

Jawab: Abwaa gaon mein.

Sawwal: Abwaa kahan hai?

Jawab: Makkah aur Madina ke darmiyaan mein.

Sawwal: Abwaa kyun gayi thin?

Jawab: Madina Tayyaba mein Bani Najjar ke khaandan mein apne rishtedaaron se milne gayi thin.

Sawwal: Waalida ki wafaat ke baad aap ki parwarish ka zimmedar kaun hua?

Jawab: Hazrat Umm-e-Ayman (razi Allah anha) jo Huzoor ﷺ ki baandi thin, Huzoor ﷺ ki khidmat shuru ki aur Hazrat ﷺ ke dada Abdul Muttalib aap ke wali aur zimmedar thay.

Sawwal: Abdul Muttalib ki parwarish mein Huzoor ﷺ kitne arsa rahe?

Jawab: Taqreeban do saal, phir Abdul Muttalib ki bhi wafat hogayi.

Sawaal: Hazoor ﷺ ki umr us waqt kya thi, aur Abdul Muttalib ki kitni?

Jawab: Hazoor ﷺ ki umar mubarak 8 saal, 2 mahine, 10 din thi, aur Abdul Muttalib ki umr 140 saal thi.

Sawaal: Abdul Muttalib ki haisiyat Mecca mein kya thi?

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Jawab: Rupaiya paisa toh kuch ziada nahin tha, lekin Mecca Moazzama ke baday sardaro mein se bohat azeez aadmi they.

Sawaal: Abdul Muttalib ke baad Hazoor ﷺ ka zimmedar kaun hua?

Jawab: Hazoor ﷺ ke chacha Abu Talib, ya'ni Hazrat Ali (RA) ke walid-e-majid.

Sawaal: Rasool Allah ﷺ ko "Amin" kyun kehte hain?

Jawab: "Amin" aise shaks ko kaha jata hai jo likhne parhne se waqif na ho. Kyunki Hazoor ﷺ me ye baat thi, is wajah se Hazoor ﷺ ka laqab bhi "Amin" ho gaya.

Sawaal: Aap "Amin" kyun rahe aur bazahir is mein Khuda ki kya hikmat thi?

Jawab: pehle to Arab mein likhne parhne ka charcha hi nahin tha. Mecca ke itne baday shehar mein bhi kul paanch saat log hi likhna parhna jaante they. Iske ilawa Hazoor ﷺ ki tarbiyat karne walay waafat paate rahe. Aap ne yateem na parwarish pai, is wajah se Hazoor ﷺ amin rahe aur sahih ilm to Khuda ko hai. Aap ko "Amin" rakhne mein bazahir chand faidey maaloom hote hain:

(1) Tamam duniya ko adab aur tahzeeb sikhane wale Hazoor ﷺ ho, aur Hazoor ﷺ ka ustad sirf Khuda ho, koi insan na ho jo keh sake ke "mein ne sikhaya hua hai".

(2) Jis tarah parwarish ke silsila mein Hazoor ﷺ ko maa baap ke ehsan se azaad rakha gaya, isi tarah taleem aur roohani tarbiyat ke silsile mein bhi kisi ka ehsan Huzoor ﷺ par na ho.

(3) Yeh bhi khayal na kiya ja sake ke falan shakhs Huzoor ﷺ ka ustad tha, to Huzoor ﷺ se zyada ilm ustaad ko hoga – Ma'az Allah!

(4) Jab Nabi Kareem ﷺ par Qur'an Paak nazil hua, to koi yeh guman na kar sake ke Islam Huzoor ﷺ ka banaya hua hoga.

(5) Jab Huzoor ﷺ duniya ko aqalmandi, danayi, tehzeeb aur adab ki taleem dein, to koi yeh na soche ke pehli kitaabein dekh kar aap ﷺ yeh sab taleemat de rahe hain.

Sawal: Huzoor ﷺ ko museebaton mein kyun mubtala kiya gaya?

Jawab: Qaida hai ke Allah ke khaas bandon par zyada sakhtiyan ki jati hain taake unko aazmaya jaye ke woh in museebaton mein Allah ki raza ko kahan tak samajhte hain aur us par amal karte hain. Rasool Allah ﷺ kyunke sab se azeem aur khaas banday thay, is liye aap ﷺ par zyada sakhtiyan aur museebatein aayi. Gooya aap ﷺ ne bohot se imtihaan mein bohot si sanadain hasil ki. Aur qaida hai ke jis ke paas zyada sanadain

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hoti hain, uski qadr bohot zyada hoti hai.

Khulasa

Huzoor ﷺ ki paidaish se pehle Madina mein walid ka inteqal ho chuka tha. Jab 4 ya 6 saal ki umar hui to walida bhi wafat pa gayin. Uske baad parwarish Umme Aiman aur Abdul Muttalib ke supurd hui. Jab 8 saal 2 mah aur 10 din ki umar hui to 140 saal ki umar pa kar Abdul Muttalib ka bhi inteqal ho gaya. Uske baad parwarish Abu Talib ke supurd hui.

Huzoor ﷺ ke doodh peene ka zamana

Sawal: Huzoor ﷺ ne sab se pehle kiska doodh piya, aur phir kis kis ka? Tafseel se bayan karo.

Jawab: Sab se pehle Huzoor ﷺ ko aap ki walida majida ne doodh pilaya. Phir chand din baad Abu Lahab ki bandi Suwaibah ne doodh pilaya. Uske baad yeh saadat Haleema Sa'diyah (رضي الله عنها) ke hissa mein aayi.

Sawal: Suwaibah us waqt aazad thin ya bandi?

Jawab: Aazad thin.

Sawal: Kab aazad hui aur kis tarah?

Jawab: Jab Suwaibah ne apne aaqa Abu Lahab ko Huzoor ﷺ ki paidaish ki khabar di, to Abu Lahab ne bhateeje ki paidaish ki khushi mein Suwaibah ko aazad kar diya tha.

Sawal: Huzoor ﷺ ko doosri aurton ka doodh kyun pilaya gaya?

Jawab: Arab ke bade logon ka aam qaida tha ke bachon ko doodh pilane ke liye qareeb ke dehaat mein bhej dete the, taake jismani sehat mein taraqqi ho aur zubaan bhi saaf ho jaye. Kyunke shehron ki zubaan logon ke milne-julne ki wajah se utni saaf nahi rehti thi.

Sawal: Haleema Sa'diyah رضى الله عنها Huzoor ﷺ tak kaise pohnchein?

Jawab: Is qabeelah ki auratein aam tor par Quraish ke bachon ko doodh pilati thin, aur saal mein do martaba is maksad ke liye Makkah aati thin, taake jo naye paida hue bachay hon unko doodh pilane ke liye le jayein. Isi wajah se Haleema Sa'diyah bhi apne

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qabeelah ki aurton ke saath Haleema Sa'diyah رضي الله عنها bhi Ta'if se chal kar Makkah aayi thin. Phir kyunke unka doodh kam tha is liye woh khush haal logon ke bachon ko doodh pilane ke liye nahin le sakiin. Lekin Huzoor ﷺ ki khidmat ki sa'adat unke hissa mein aayi. Kyunke Huzoor ﷺ yatim the, is liye zyada inaam-o-ikraam ki tawakkuh bhi nahin thi.

Sawal: Is yatim moti yani Huzoor ﷺ ke qadmon ki badolat kya kya barkatein Haleema Sa'diyah aur unke qabeelah walon par zahir hui?

Jawab: Bohat kuch barkatein zahir hui. Chand yahan darj ki jati hain:

1. Hazrat Haleema رضي الله عنها ka doodh itna barh gaya ke unka apna bacha jo pehle bhooka rehta tha, ab Huzoor ﷺ ke saath woh bhi pet bhar kar peene laga.
2. Oontni jiska doodh khatam ho chuka tha, Allah ke hukm se itna doodh dene lagi ke sab ke liye kaafi ho jata tha.
3. Hazrat Haleema ek khachar par sawar hokar aayi thin jo bohat kamzor aur dubla tha, aur sab se peeche chalta tha. Lekin wapsi par Huzoor ﷺ ke qadmon ki barkat se Allah ke hukm se itna tez aur taaqatwar ho gaya ke sab se aage chalne laga.
4. Jab ghar pohnche to dekha ke qahat ki wajah se bakriyan sukhi ho gayi thin, doodh khatam ho gaya tha. Lekin Huzoor ﷺ ki barkat se woh bhi doodh dene lagin aur sab ko kaafi hone laga.

Sawal: Is arsay mein kya koi ajeeb waqia bhi pesh aaya?

Jawab: Do saal baad jab doodh chhuda diya gaya to Hazrat Haleema رضي الله عنها Huzoor ﷺ ko Makkah le gayin taake aap ko walida majida ke supurd kar dein. Magar us waqt wahan ta'oon phela hua tha. Haleema رضي الله عنها pehle hi Huzoor ﷺ ki barkaton ka lutf utha chuki thin, is liye hawa-o-maan ka bahaana karke wapas le aayin. Kuch hi din guzre the ke ek ajeeb waqia pesh aaya: do farishte insaan ki shakal mein Huzoor ﷺ ke saamne aaye aur Farishton ne Huzoor ﷺ ka nanha sa seena aur shikam mubarak chaak kiya. Qalb-e-mubarak nikaal kar usay noor se bhar diya. Us waqt Huzoor ﷺ doodh-shareek bhai ke saath bakriyan charane jungle gaye hue the. Aap ke bhai ne ye waqia dekha aur Hazrat Haleema رضي الله عنها ko khabar di. Phir Huzoor ﷺ ne khud poora qissa bayan kiya. Hazrat Haleema ko is waqia se khauf mehsoos hua aur aap ﷺ ko wapas ghar le aayin.

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Khulasa

Huzoor ﷺ ko chand din aap ki walida majida ne doodh pilaya. Phir Suwaibah ne doodh pilaya. Uske baad mustaqil taur par Hazrat Haleema Sa'diyah رضي الله عنها ne doodh pilaya. Sa'diyah ko yeh khidmat supurd hui. Do saal tak doodh pilaya gaya, aur is arsay mein Huzoor ﷺ ki badolat bohot si barkatein zahir hui, jin mein se 3–4 ka zikr upar aa chuka hai.

Nabuwwat se pehle Huzoor ﷺ ki zindagi

Sawal: Bachpan/larkapan mein aap ﷺ ke ikhlaaq kaise the?

Jawab: Aap ﷺ bohot zaheen, samajhdaar, nek tabiyat, sabr karne wale aur khuddar thay. Sangini aur mutanat aap ki pehli pehchaan thi. Khel-kood ki taraf bilkul tawajjo nahi thi. Haya ka yeh alam tha ke kabhi aap ka satr nahi khul sakta tha. Ek martaba ittefaqan satr khul gaya to aap ﷺ behosh ho gaye. Khana khane ke waqt bachay shor machate the, magar aap ﷺ khamoshi se baitthay rehte. Jab aap ke chacha Abu Talib bulat'e to us waqt dastarkhwan par tashrif late. Jo khana hota, usi par sabr karte, naak nahi chadhate. Sachai, amanatdari, adab, ta'zeem aur tehzeeb goya aap ﷺ ki ghutti mein mili hui thi. Yun samjho ke qudrat ke haathon tamam achi baton ki tasveer bana di gayi thi. Jab se aap ﷺ samajhdaar hue, usi waqt se apne bazoo ki quwat se kama kar guzara karne ka shauq tha. Kisi doosre par apna bojh dalna aap ko har-giz gawara nahi tha. Bachcho tumhara farz hai ke tum bhi wahi tareeqe ikhtiyar karo.

Sawal: Samajhdar hone par Huzoor ﷺ ka guzara kaisay hota tha?

Jawab: Huzoor ﷺ ne mazdoori par bakriyan chara kar bhi guzara kiya, aur tijarat (business) bhi ki.

Sawal: Kya Huzoor ﷺ ne nabuwwat se pehle koi safar bhi kiya?

Jawab: Ji haan, do safaron ka tazkara aam tor par kiya jata hai.

Sawal: Aap ﷺ kahan tashreef le gaye thay aur kyun?

Jawab: Dono safar Shaam ke hue aur tijarat ke silsile mein hue.

Sawal: Shaam ka pehla safar kab hua aur kis surat mein?

Jawab: Jab Huzoor ﷺ ki umar 12 saal 2 mah aur 10 din hui, to aap ke chacha Abu Talib tijarat ke liye Shaam jane lage. Huzoor ﷺ ko bhi apne saath le gaye.

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Sawal: Is safar ka khaas waqia kya hai? Bayaan karo.

Jawab: Busra ek maqam ka naam hai. Jab qafla wahan pohncha to ek Raahib (ya'ni Isaai saadhu) qaflay mein aaya. Usne purani kitaabon ke mutabiq Huzoor ﷺ ke chehre par Nabi-e-Aakhir-uz-Zamaan ki alamatain bilkul waise hi paayi. Usne Abu Talib se kaha: "Tumhara bhateeja wahi aakhri Nabi hain jinka tazkara Taurat aur Injeel mein hai. Allah unhein saare jahan ke liye rehmat banayega. Tum unka poora khayal rakhna, aur unhein Shaam mat le jao. Kyunke khatra hai ke wahan ke Yahood unhein pehchan kar (Na'uzubillah) nuksan pohanchayen ya shaheed kar dein." Aur yeh bhi kaha ke: "In ka deen aayega jo tamaam purane deenon ko mansookh (khatam) kar dega."

Sawal: Raahib ke mashwaray ke baad Abu Talib ne kya kiya?

Jawab: Huzoor ﷺ ko Makkah Mu'azzamah wapas bhej diya.

Khulasa

Huzoor ﷺ bachpan/larkapan mein behtareen ikhlaaq ka majasma thay. Apni kamai se guzara karne ka shauq aapko shuru se hi tha. 12 saal ki umar mein chacha Abu Talib aapko Shaam le gaye. Raaste mein Bahira Raahib se mulaqat hui. Usne Huzoor ﷺ ko pehchan liya aur wapas bhej diya.

Shaam ka Doosra Safar

Sawal: Huzoor ﷺ ne Shaam ka doosra safar kab kiya?

Jawab: Jab aap ﷺ ki umar taqreeban 25 saal ki hui.

Sawal: Is safar ki wajah kya thi?

Jawab: Hazrat Khadijah رضي الله عنها ne apna tijarati qafla bhejna tha. Unhon ne Huzoor ﷺ ko us qaflay ka manager (ameer) bana kar bheja.

Sawal: Hazrat Khadijah رضي الله عنها kaun thin aur unhon ne Huzoor ﷺ ko kyun muntakhib kiya?

Jawab: Hazrat Khadijah رضي الله عنها Makkah ki ek bohot dolatmand aur izzatdaar aurat thin. Unka tijarat ka bohot bara kaam tha.Tijarat Arab mein aur Arab se bahar bhi hoti thi. Hazrat Khadijah رضي الله عنها ke shohar wafat kar chuke the. Unhein zarurat thi ke koi amanatdaar, sachha aur samajhdaar shakhs mil jaye. Huzoor ﷺ ki tareefen bohot suna karti thin, is liye unhon ne apni tijarat ke liye aap ﷺ se behtar kisi ko nahi samjha. Isi liye

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munafa mein ek khaas hissa muqarrar karke aap ﷺ ko apne maal ka zimmedaar bana kar Shaam bhej diya. Aur apne khaas ghulaam jinka naam Maysarah tha, unhein Huzoor ﷺ ke saath kar diya taa ke kisi qisam ki takleef na ho aur woh Huzoor ﷺ ki khidmat karte rahen.

Sawal: Is safar ka mashhoor aur bara waqia kya hai? Bayaan karo.

Jawab: Jab Huzoor ﷺ Shaam pohnche to ek darakht ke neeche thehr gaye. Ek raahib jiska naam Nastura tha, haazir hua. Usne bhi Bahira raahib ki tarah Huzoor ﷺ ko nabuwwat ki basharat di aur kaha: “Main ne aap ko is wajah se pehchana hai ke is darakht ke neeche aaj tak sirf nabi hi thehray hain.”

Sawal: Is safar mein Allah ki taraf se Huzoor ﷺ ko aaraam pohanchane ka kya intezaam hua tha?

Jawab: Aap ke saathi Maysarah ka bayan hai ke jab dopahar ko dhoop bohot tez ho jaati thi to farishte aate aur Huzoor ﷺ par saaya karte.

Sawal: Huzoor ﷺ ne is tijarat mein kya hasil kiya?

Jawab: Aap ﷺ ne bohot samajhdari aur khoobsurti ke saath tamaam maal bohot bade munafe ke saath aur bohot jald farokht kar diya. Phir Shaam se doosra maal bhar kar Makkah tashreef laaye. Jab yeh maal Makkah mein becha gaya to qareeban do guna munafa hua.

Sawal: Huzoor ﷺ ke in kaarnamon se kya maloom hua?

Jawab: Yeh maloom hua ke tijarat ya mazdoori karna, aur apne bazoo ki quwat se kama kar guzara karna zaroori bhi hai aur sawab ki cheez bhi hai.

Sawal: Huzoor ﷺ ne tawakkul kyun nahi kiya?

Jawab: Aap ﷺ ne tawakkul kabhi nahi chhoda. Magar tawakkul ka matlab yeh nahi ke biwi bachon se beparwah hokar haath par haath rakh kar baith jayein, ya baap dada ki chhodhi hui daulat par bharosa karke apne aap ko nakaara banalein. Tawakkul ka asal matlab yeh hai ke apni kamai aur taraqqi mein mehnat karo aur nateeja Allah par chhodo.

Khulasa:

Jab Huzoor ﷺ ki umar shareef taqreeban pachees (25) saal ki hui to aap ﷺ Hazrat Khadija RA ki taraf se unki tijarat ke wakeel bankar Shaam tashreef le gaye. Wahan Nastura raahib se mulaqat hui jinhon ne Huzoor ﷺ ko nabuwwat ki basharat di. Is safar

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mein Allah ke hukm se Huzoor ﷺ par dhoop ke waqt hamesha saya rehta tha. Aap ﷺ ne bohot jald tamaam maal farokht kar diya aur doosra maal lekar Makkah wapas tashreef laaye. Jab yeh maal Makkah shareef mein becha gaya to do guna munafa hua. Hazrat Khadija RA ke ghulaam Maysarah is safar mein Huzoor ﷺ ke saath the.

Huzoor ﷺ ki Uzdwaji(shaadi wali) Zindagi

Sawal: Huzoor ﷺ ne pehla nikah kis se kiya?

Jawab: Hazrat Khadija RA, jo aik beywah aurat thin.

Sawal: Shaam ke safar se wapas aakar kitne arsay baad yeh nikah hua?

Jawab: Do mah baad.

Sawal: Huzoor ﷺ ki umar us waqt kya thi?

Jawab: 25 saal, 2 mah aur 10 din.

Sawal: Hazrat Khadija RA ki umar us waqt kya thi?

Jawab: 40 saal.

Sawal: Hazrat Khadija RA ke walid aur walida ka naam kya tha aur silsila-e-nasab kya tha?

Jawab: Walid ka naam Khuwaylid tha aur walida ka naam Fatima. Silsila-e-nasab yeh hai: dada ka naam Asad, unke walid ka naam Abdul Uzza, aur Abdul Uzza Qusayy ke bete the, jinka zikr Huzoor ﷺ ke silsila-e-nasab shareef mein aa chuka hai.

Sawal: Is nikah ki kya surat hui?

Jawab: Jaise Islam mein biywah aurat ka dobara shadi karna kuchh aib nahi, usi tarah Arab mein bhi pehle biywah auratein shadi karti thin. Hazrat Khadija RA ne Huzoor ﷺ ke akhlaq aur paakiza aadaton ki tareefen pehle hi suni thin, aur jab apne ghulaam Maysarah se safar ke ajeeb ajeeb waqiat ke bare mein suna to aur bhi yaqeen ho gaya ke Huzoor ﷺ ka maqam buland hone wala hai. Phir ek zariye se is aqd ka silsila shuru hua, jise Huzoor ﷺ ne qabool farmaya. Phir ek bade majme mein, jisme aap ﷺ ke sabhi chacha aur rishte-dar bhi shamil the, nikah ho gaya.

Sawal: Hazrat Khadija RA aap ﷺ ke nikah mein kitne arsay rahin aur unki kul umr kitni hui?

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Jawab: Taqreeban 25 saal 9 mah — is mein 14 saal nabuwwat se pehle aur 10 saal nabuwwat ke baad guzre. Unki kul umr 64 se 65 saal ke darmiyan hui.

Sawal: Hazrat Khadija RA ki zindagi mein Huzoor ﷺ ne koi doosra nikah kiya ya nahi?

Jawab: Us daur mein Huzoor ﷺ ne koi doosra nikah nahi kiya, halaan ke zarurat mojood thi, kyun ke us waqt aap ﷺ ki umr shuru-e-jawani thi. Hazrat Khadija RA 40 saal se zyada umar ki aurat ho chuki thin.

Sawal: Hazrat Khadija RA se Huzoor ﷺ ki kitni aulad hui?

Jawab: Do bete aur chaar betiyan.

Sawal: Unke naam kya kya the aur unki wafat kab hui?

- Jawab: Betay: Qasim aur Tahir (Tahir ko kuch riwayaton mein Abdullah bhi kaha gaya). Dono betay bachpan mein wafat pa gaye.
- Betiyan: Zainab, Umm Kulthum, Ruqayya, Fatimah.

Sawal: Huzoor ﷺ ki betiyon ka nikah kis se hua aur unki aulad kya hui?

Jawab:

1. Zainab RA ka nikah Hazrat Abu Al-As bin Rabi se hua. Ek beta Ali aur ek beti Umamah hui. Beta bachpan mein wafat pa gaya, beti badi hui aur phir Hazrat Fatimah RA ke baad Hazrat Ali RA se nikah hui, lekin unse koi aulad nahi hui.
2. Ruqayya RA ka nikah aur wafat ke baad Umm Kulthum RA ka nikah Hazrat Usman RA se hua. Isi wajah se Hazrat Usman RA ko Dhul-Nurain kehte hain. Dono se bhi koi aulad nahi hui.
3. Fatimah RA ka nikah Hazrat Ali RA se hua. Unse aulad hui aur is tarah silsila-e-nasab chala.

Sawal: Kya Hazrat Khadija RA ke ilawa Huzoor ﷺ ke kisi aur se bhi aulad hui?

Jawab: Haan, sirf ek beta Hazrat Mariyah Qibtiyah se hua.

Sawal: Unka naam kya tha aur kitni umr payi?

Jawab: Beta ka naam Ibrahim tha, lekin bachpan mein wafat pa gaya.

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Khulasa:

Shaam ke safar se wapas aane ke do mah baad Rasool Allah ﷺ ne Hazrat Khadijaؓ se nikah kiya. Us waqt Aap ﷺ ki umr 25 saal 2 mah 10 din thi aur Hazrat Khadijaؓ ki 40 saal. Hazrat Khadijaؓ lagbhag 25 saal nikah ke baad zinda rahin. Aap ﷺ ki aulad mein se nasl sirf Hazrat Fatimaؓ ke zariye aage chali. Hazrat Maria Qibtiyaؓ ke batn se Hazrat Ibrahim paida hue.

Nubuwwat se pehle akhlaaq aur zindagi:

Sawal: Nabuwat se pehle Huzoor ﷺ ke akhlaaq ki kya kefiyat thi aur kasb-e-ma'aash ki kya soorat thi?

Rasool Allah ﷺ ki zindagi behtareen akhlaaq ka namoona thi. Aap ﷺ sachai, imandari, rehamdili, sakhaawat, wafadari, wada nibhana, baron ka ehtram, choton par shafqat, rishtedaron aur doston se mohabbat, aur sab insaano ki khairkhwahi mein be-misaal the. Log aap ko Sadiq aur Ameen ke laqab se pukarte the. Aap ﷺ ki aadat mein waqar, sanjeedgi, kam bolna, fazool baton se bachna, muskurahat, saadgi aur safai numayan thi. Allah Ta'ala ne bachpan hi se Aap ﷺ ko us daur ki sab buraiyon se mehfooz rakha: jhoot, lalach, dhoka, sharab, zina, naach gana, chori, loot, but parasti aur aur buri aadatein – sab se Aap ﷺ paak o saaf the. Wajah se Huzoor Allah Alaihim ko masoom kehte hain (ya'ni gunahon se bache hue). Aur lutf ye hai ke na Huzoor Saleem ne koi kitaab padhi, na kisi ke mureed huwe, na kisi ne Huzoor Saleem ki baqaida tarbiyat ki. Ye tamam khoobiyaan Khudadad theen. Hamare Aaqa Saleem ne hamesha quwat-e-baazu se kama kar zindagi basar ki. Huzoor EM ki ahliya Hazrat Khadija bint-e-Jahna ke paas bohot si daulat thi. Unhon ne is tamam daulat ko Islam aur Musalmanon ki imdaad mein luta diya, magar Rasool Allah Aleem ne kabhi bhi apne kharch-o-ikhrajaat mein biwi ka ehsaan sar par nahin liya. Lakriyan chun kar, phawra chala kar, bakriyaan chara kar basar-o-qat karna Huzoor Saleem ko aasan tha, magar kisi ka ehsaan lena mushkil. Agar khuda na khwasta biwi ka maal Huzoor Saleem apne sirf mein lae hote to Quraish ke kafir aasman sar par utha lete. Woh to raat din isi talaash mein rehte the ke badnaam karne ki koi cheez hamare haath lag jaye, aur biwi ke maal se kharch karna Arab ke khayaal mein bohot bara aib tha. Khalq-e-Khuda ki khair khwaahi aur qoum ki khidmat aur humdardi ki fikr Huzoor Allah Saleem ko hamesha rehti thi. Apne zamana walon ki haalat par poori dardmandi ke sath aksar ghour farmaaya karte the. Huzoor Saleem ke mashwaray ke mutabiq isi zamane mein ek anjuman qaim ki gayi jisme Banu Hashim, Banu Abdul Muttalib, Banu Asad, Banu Zahra, aur Banu Taim shaamil the. Is anjuman ke member aapas mein moahida kiya karte the: "Hum mulk se be-amni door karenge, hum

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musafiron ki hifazat kiya karenge, hum ghareebon ki imdaad karte rahenge, hum baron ko choton par zulm karne se roka karenge.”

Sawal: Huzoor Islam ke sath Quraish ke aitbaar aur talluqaat ki kya kefiyat thi?

Jawab: Quraish ko Huzoor Islam par is qadar aitbaar aur bharosa tha ke nabuwat ke baad jab Makka Kuffar Huzoor ﷺ ke jaani dushman ban rahe the, us waqt bhi apni amanatein Huzoor ﷺ ke paas hi rakh kar mutma’in hote the.

Ek ajeeb waqia hai jisse Huzoor ﷺ aur Quraish ke ta’alluqaat ka andaza ho sakta hai. Makka mein sailaab aaya jis ki wajah se Khana Kaaba gir gaya. Quraish ne dobara tameer ka iraada kiya. Kyunke yeh kaam shohrat aur namwari ka tha, tamam qabail ne is mein hissa liya. Jab Hajr-e-Aswad ko deewar mein rakhne ki baari aayi aur yeh kaam badi izzat ka tha, har qabeela dawa karne laga ke yeh izzat humein milni chahiye. Yeh maamla itna barh gaya ke jang ki tayyari hone lagi. Quraish ke nek dil aur sanjeeda aadmiyon ne (khaas taur par Abu Umayya bin Mugheera ne jo sabse boodha tha) chaha ke yeh maamla narmi se tay ho jaye aur khoon kharaba na ho. Chunanche mashwara ke liye Khana Kaaba ke aangan mein (jisko aaj kal Masjid-e-Haram kehte hain) jama hue. Ghour-o-fikr ke baad yeh tay hua ke jo shaks sabse pehle masjid ke is darwaze se dakhil hoga woh is maamle ka faisla karega. Hasan-e-ittifaq se sab ki nazar sabse pehle Sarwar-e-Alam ﷺ ke chehre-e-anwar par padi. Sab khush ho kar bol uthay: “Yeh Ameen hain, Sadiq hain, Arab ke behtareen shakhs hain, khoob qudsiyat lekar tashreef laye hain. Behtareen faisla yahi farmayenge.” Chunanche aisa hi hua. Huzoor ﷺ ke samne maamla pesh kiya gaya. Huzoor ﷺ ne apni chaadar phaila kar Hajr-e-Aswad ko apne mubarak haath se chaadar mein rakh diya aur farmaya: “Har qabeela ka muntakhib aadmi chaadar ko uthaye.” Jab Hajr-e-Aswad buniyad tak pahunch gaya to Huzoor ﷺ ne apne mubarak haath se usse uthakar deewar mein nasb farma diya.

Sawal: Jab yeh waqia hua to Huzoor ﷺ ki umar kya thi?

Jawab: 35 saal

Sawal: Risalat aur Nabuwwat ke kya ma’ni hain?

Jawab: Risalat ke ma’ni Rasool hona aur Nabuwwat ke ma’ni Nabi hona.

Sawal: Rasool ya Nabi kisko kehte hain?

Jawab: Rasool aur Nabi Allah ke bande aur insaan hote hain. Allah Ta’ala unhein apne bandon tak ahkaam pohchane ke liye muqarrar farmata hai. Woh sache hote hain, kabhi jhoot nahin bolte. Gunahon se paak hote hain. Allah ke hukm se mo’jizat dikhate hain. Allah ka paigham poore poore pohcha dete hain. Us mein na kami karte hain, na ziyadati,

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aur na hi koi paigham chhupate hain.

Sawal: Nabi aur Rasool mein kya farq hai?

Jawab: Nabi aur Rasool mein thoda sa farq hai. Rasool us Paighambar ko kehte hain jisko nayi shariat aur kitaab di gayi ho. Aur Nabi us Paighambar ko bhi kehte hain jisko nayi shariat di gayi ho, aur us Paighambar ko bhi kehte hain jisko nayi shariat aur kitaab na di gayi ho, balki woh pehli shariat aur kitaab ka tabee' (paaband) ho.

Sawal: Kya koi aadmi apni koshish aur ibadat se Nabi ban sakta hai?

Jawab: Nahi, balke jise Allah Ta'ala banaye wahi Nabi aur Rasool banta hai. Matlab yeh ke Nabi aur Rasool ban'ne mein aadmi ki koshish aur iraade ka koi dakhil nahin, yeh rutba Allah ki taraf se ata hota hai.

Sawal: Rasool aur Nabi kitne hain aur un mein sabse afzal Rasool kaun hain?

Jawab: Duniya mein bohot se Rasool aur Nabi aaye, unki theek tadaad Allah ko maloom hai. Farz yeh hai ke jitne Rasool aur Nabi Allah ne bheje hain un sab ko barhaq maana jaye. Albata hamare Pyare Paighambar Hazrat Muhammad Mustafa ﷺ tamaam Nabiyon aur Rasoolon se afzal aur buzurg hain. Allah Ta'ala ke to aap bhi banday aur tabedaar hain, lekin Allah ke baad aapka rutba sabse uncha hai.

Sawal: Rasool aur Nabi kyon aate hain?

Jawab: Tareeqa yeh hai ke koi shakhs kisi ki marzi ko us waqt tak nahin jaan sakta jab tak woh khud na bataye ya uska tareeqa, aadat aur mizaj na maloom ho. Insaan par wajib hai ke woh Allah ki marzi ke tabedaar rahe, kyunke woh Allah ka banda hai. Allah ne usko paida kiya, hosh-o-hawas diye, wahi usko rizq deta hai, wahi uski tamaam zarooratein poori karta hai. Lekin insaan ki aqal itni nahin ke Allah ki marzi ko khud jaan sake, na uski aankhon mein itni taaqat hai ke Allah ke Noor ko dekh sake aur uske Jalaal wale Noor ko bardasht kar sake. Na uske kaanon mein itni taaqat hai ke Allah ki sun-sunati hui awaaz sun sake, aur na hi uski samajh mein itni quwwat hai ke Allah ka woh kalaam samajh sake jo tamaam insani lagawaton se bahut upar hai. Aqal ki is kami ka yeh asar hota hai ke kabhi insaan buri cheez ko achhi samajh leta hai aur seedhi raah se bhatak jata hai. Kabhi shaitani kaamon mein dil laga kar barbaad hone lagta hai, aur dheere dheere aisa nateeja nikalta hai ke poore duniya mein zulm aur badkaari phail jaati hai, Allah ki taleem bhula di jaati hai. Zulm-o-fasad ka andhera har taraf se gher leta hai, aur Aadam عليه السلام ki aulaad tabah aur barbaad hone lagti hai. Tab Allah ki rehmat unki madad farmati hai aur ek aisa shakhs paida karti hai jise bachpan hi se gunahon ke jamghaton se bachaya jata hai. Uska daaman gunah ki har milawat se paak rakha jata

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hai aur Rafta rafta usko itni quwwat de di jaye ke woh Allah ke ahkaam ko samajh sake aur logon tak pohcha sake, taake Allah ki makhlooq Allah ke azaab se bach jaye aur deen-o-duniya ki taraqqi aur bhalayi hasil kar le.

Sawal: Huzoor ﷺ ke tashreef laane ke waqt Arab ke logon ka kya mazhab tha aur tamaam duniya ki mazhabi haalat kya thi?

Jawab: Us zamane mein Arab kisi ek mazhab ke paaband nahin the. Balke Majusiyat, Zartashti, Dahriyat, Isaiyat, Yahoodiyat, shirk waghera tamaam jhoote mazhabon ka Arab mein rivaaj tha. Ek Allah ko chhod kar sauon cheezon ki pooja karte the. Qudrat ki har cheez ko khuda bana liya tha. Had to yeh thi ke mithai ka but banaya jata, uski pooja ki jati aur phir usi khuda ko tod kar kha liya jata.

Maan aur behnon tak se shadi ki jati thi, zinda betiyon ko zameen mein dafan kar diya jata tha.

Isaiyon ne Isa علیہ السلام ko Allah ka beta maan liya tha. Yahoodiyon mein rishwat, sood, zulm, hirs o tama' aam tha. Woh apne aap ko Allah ki aulaad kehte the, aur Hazrat Uzair ko Allah ka beta mante the.علیہ السلام

Hindustan mein karoron buton ki pooja hoti thi. Kis qadar sharm ki baat thi ke badan ke na-paak hisso ko bhi pooja jata tha. Har har shehar mein alag alag hukoomat qayam thi. Loot maar, jhagra, fasaad aam tha.

Europe mein khana-jangi aur but-parasti ki hukoomat thi.

Gharz tamaam duniya ki yahi haalat thi. Gumraahi ki ghata-top andheri chhayi hui thi. Duniya ko us waqt kisi sache rehbar ki waisi hi zarurat thi jaise maahi be-aab (paani ke bina machhli) ko paani ki. Wallahu A'lam.

Huzoor ﷺ ka Nabi banaya jana

Sawal: Baatini tor par to Huzoor ﷺ ko sab Nabi se pehle Nabuwat de di gayi thi, magar

Zahiri tor par Huzoor ﷺ ko Nabuwat kab ata hui?

Jawab: Jab Umar Shareef chand ke hisaab se 40 saal ek din hui.

Sawal: Kaun sa din tha aur tareekh kya thi?

Jawab: Peer ka din tha aur Nabuwat ki tareekh nai tehqeeq ke mutabiq 9 Rabi-ul-Awwal mutabiq 12 February hai.

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Sawal: Rasool Allah ﷺ us waqt kahan the?

Jawab: Makkah Muazzama ke qareeb jo Hira pahaad hai us ke ek ghaar mein jise Ghaar -e-Hira kehte hain.

Sawal: Huzoor ﷺ wahan kyu tashreef le gaye the?

Jawab: Huzoor ﷺ ko tanhai pasand thi. Aap ﷺ ka yeh tareeqa tha ke kuch arsa ke liye is ghaar mein tashreef le ja kar tanhai mein Allah ki ibadat farmaaya karte the aur din raat wahi rehte the. Aisa bhi hota tha ke jo khoraak apne saath le jaate the woh poore arse ke liye kafi na hoti, to aap ki hamdard biwi Hazrat Khadija RA jab moqa paati to khud bhi kuch khoraak pohcha deti thin.

Sawal: Huzoor ﷺ kisi mazhab ke mutabiq ibadat karte the?

Jawab: Mashhoor yeh hai ke Hazrat Ibrahim AS ke tareeqe ke mutabiq.

Sawal: Huzoor ﷺ ne Nabuwat se kuch arsa pehle kya dekha?

Jawab: Ek noor dikhai diya karta tha aur aap ﷺ 6 mah pehle se zyada tar kachi khuwab dekha karte the. Karte the, jin ki tabeer aisi saaf aur sachi hoti thi jaise aaftaab ka nikalna subah ke waqt.

Sawal: Huzoor Islam ko Nabuwat ata hone ki kya soorat hui?

Jawab: Huzoor-ul-Aalam ﷺ irshaad farmate hain ke Hazrat Jibreel AS Ghaar-e-Hira mein aaye aur unhone kaha: “Iqra” yani “parho”. Main ne kaha: “Main to padha hua nahin.” Jibreel AS ne apni aaghosh mein mujhe itne zor se dabaya ke goya jaan nikalne lagi, phir chhod kar kaha: “Iqra” yani “parhiye”. Mera jawab wahi tha ke main padha hua nahin. Jibreel AS ne dobara aisa hi kiya. Aakhir kar jab teesri martaba is qadar zor se aaghosh mein daba kar chhoda aur farmaya: “Parho.” Main ne kaha: “Kya parhun?” Usi waqt yeh chand aayatein padhi gayin:

“Iqra bismi Rabbik-allazi khalaq… se … ‘Allamal-insana ma lam ya’lam’ tak.”

<u>Khulasa</u>

Huzoor ﷺ ko paidaish shareef se iktaleesween baras, 9 Rabi-ul-Awwal mutabiq 12 February 610, baroz Doshanba (Peer) Koh-e-Hira ke ek ghaar mein Nabuwat ki ba-azmat khil’at ata farmayi gayi. Us waqt Umar Mubarak 40 saal ek din ki thi.

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Tableegh aur Dawat-e-Islam

Sawal: Huzoor ﷺ ne awwal awwal kis tarah Musalman banana shuru kiya?

Jawab: Poshida tor par jin logon mein qabiliyat aur salahiyat paate the unhein hum-khayaal bana kar Musalman hone par aamada karte the.

Sawal: Sab se pehle kaun Musalman hua?

Jawab: Azad mardon mein Huzoor ﷺ ke jaan-nisar dost Hazrat Abu Bakr Siddiq RA, aur azad aurton mein Huzoor ﷺ ki mohtarma biwi, Shahenshah-e-Alam ki muqaddas Malika Hazrat Khadija RA. Al-Kubra fi al-jawha, azaad bachon mein Huzoor ﷺ ke chacha zad bhai Hazrat Ali RA, ghulamon mein Hazrat Zaid bin Haritha RA jo Huzoor ﷺ ke azaad kardah ghulam the, aur baandiyon mein Huzoor ﷺ ki azaad kardah baandi Umm-e-Aiman RA thi.

Sawal: Sab se pehle doston aur ghar ke khaas aadmiyon ke Islam laane se kya samjha jata hai?

Jawab: In hazraat ka sab se pehle, pehli hi awaaz par iman lana Huzoor ﷺ ki sachai aur aala paakeezi par qawi daleel hai. Kyunke yeh woh log the jo Aaqa ﷺ ki 40 saal ki zara zara si baton se puri tarah waqif the aur aap ﷺ ka Allah wala tarz-e-tareeq bachpan se dekh rahe the.

Sawal: Kya yeh log Musalman hokar sirf wazeefa-wazaif mein mashghool ho gaye ya kuch aur bhi kaam kiya?

Jawab: In hazraat ne Musalman hone ke baad foran hi aahista aahista apne khayaalat ko phailana shuru kar diya. Chunanche thore hi arsay mein Hazrat Bilal RA, Amr bin Abasah, Khalid bin Saeed waghera Islam ke halqa-bagoshe ho gaye. Aur phir Hazrat Abu Bakr Siddiq RA ki tableegh se thore hi arsay mein Hazrat Usman Ghani RA, Hazrat Zubair RA, Hazrat Abdur Rahman bin Auf RA, Hazrat Talha RA, Hazrat Saad bin Abi Waqqas RA, Hazrat Abu Ubaidah bin Jarrah RA, Hazrat Abul Asad bin Hilal RA, Hazrat Usman bin Maz'oon RA, Hazrat Aamir bin Fahira RA waghera jaise buzurg Musalman ho gaye. Jinhein agar Islam ki jadhain kaha jaye to baja hai.

Isi tarah aurton mein Hazrat Abbas RA ki ahl-e-khana, Hazrat Umm-ul-Fazl RA, Hazrat Asma bint Umais RA, Hazrat Asma bint Abi Bakr RA, Hazrat Umar RA ki behan Hazrat Fatima RA ne Islam qabool kiya.

Sawal: Is tarah posheeda posheeda Islam phailne se kya mafhoom hota hai aur Hazrat Abu Bakr Siddiq RA aur doosre logon ki tableeghi koshish se tum kya samajhte ho?

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Jawab: Maloom hota hai ke talwar ke zor se Islam nahi phaila, balki sachai, ikhlaaq aur imandari ke zor se Islam phaila hai. Warna ek do aadmi ki kya himmat hoti ke kisi gair ko zabardasti Islam lanay par majboor karein, khaas taur par aise waqt mein jab duniya unki dushman ho. Hazrat Abu Bakr Siddiq RA aur doosre hazraat ki is khatarnak zamaane mein koshishon se maloom hota hai ke Musalman ka pehla farz yeh hai ke woh tamaam museebaton se be parwa hokar Islam ki taraqqi ke liye hamesha jaan-toor koshish karta rahe.

Sawal: Islam ki dawat kitne arsay tak posheeda tor par hoti rahi?

Jawab: Taqreeban teen saal tak.

Sawal: Is arsay mein kitne aadmi Musalman hue?

Jawab: Taqreeban 40 aadmi.

Sawal: Is zamaane mein Musalman kahan raha karte the?

Jawab: Rasool Allah ﷺ ne Shehar-e-Makkah ke kinare par ek makan tajweez farmaya tha. Aam tor par Musalman isi mein raha karte aur ibadat karte, aur Huzoor ﷺ wahan tashreef le ja kar unhein taleem-e-Islam se masharaf farmaate.

Khulasa:

Huzoor ﷺ ne Khuda ke hukm ke b-mojib awwal awwal posheeda tor par Musalman banana shuru kiya. Taqreeban teen saal isi tarah Islam ki tableegh hoti rahi. Jo hazraat Musalman hue, unhone apna farz mehsoos kiya aur foran doosron mein tableegh shuru kar di. Is tarah aahista aahista teen saal ke arsay mein taqreeban 40 aadmi Musalman ho gaye. Yehi woh log the jinse Islam ki jadhain mazboot hui. Unka is tarah Islam lana roshan daleel hai ke Islam talwar ke zor se nahi phahela. logon ko Islam ka aashiq banaya. Itni himmat na thi ke khul kar Ahkaam-e-Islam ke mutabiq ibadat kar saken; majboor chhup chhup kar Islam ke ahkaam ki taemeel karte they. Khul kar Islam ki tabligh aur sacchi awaaz ki mukhalifat

Sawal: Khul kar Islam ki tabligh kis tarah shuru ki gayi?

Jawab: Makkah ki ek pahari par, jiska naam “Safa” hai, Huzoor ﷺ tashrif le gaye aur Quraish ke khandanon ko naam ba naam pukara. Jab sab ikatthe ho gaye to aap ne farmaya:

"Agar main khabar doon ke is pahad ke peeche dushman ka lashkar pada hua hai aur qareeb hai ke tum par hamla kar de, to kya tum is khabar ko sach mano ge?"

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Hazireen ne ek zaban ho kar jawab diya: "Aapki sachai ka humein poora yaqeen hai, aaj tak koi khilaf baat aap se sarzad nahi hui. Isi baat se sara Arab aap ko ‘Sadiq’ aur ‘Ameen’ ke laqab se pukarta hai. Kaise mumkin hai ke itni bari khabar ko hum sach na maanen."

Huzoor ﷺ ne farmaya: "Agar tum ne apne naapak khayalat aur ghalat aqeedon ko na chhoda to yaqeen jaano, Khuda ke sakht azaab ka lashkar tum ko tabaah kar dega. Main tumhein aagah kar raha hoon."

Sawal: Jab Khudawand-e-Alam ka yeh hukum nazil hua: "Wa andhir ‘ashirataka al-aqrabin"وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ" yani apne qareebi rishtedaron ko Khuda se darao, to Huzoor ﷺ ne is ki tameel kis tarah ki?

Jawab: Huzoor ﷺ ne ‘Abd Manaf’ yani pardada ki aulaad mein se taqreeban chaalis aadmi ikatthe kiye aur farmaya: "Jo tohfa tumhare liye main laya hoon, duniya mein koi shaks apni qaum ya jamaat ke liye is se behtar tohfa nahi laya. Main tumhare liye deen o dunya ki taraqqi aur kamiyabi laya hoon, Khuda Ta’ala ka hukum hai ke main tumhein is ki taraf bulaoon."

Ke tamaam aadmiyon se: " Agar main jhoot bolta to Wallah main kabhi jhoot na bolta. Agar main duniya ke logon ko dhoka deta to mera zameer kisi tarah guzaar na karta ke main tumhein dhoka doon. Is Parwardigar ki qasam jo yakta hai, main tumhare paas Rasool aur Paighambar bana kar bheja gaya hoon."

Sawal: Quraish ne is sachchi baat ka kya jawab diya?

Jawab: Abu Lahab (Huzoor ﷺ ka chacha) khada hua aur lalkara:

"Tabban laka! Alihaza jama‘tana?": ""ا تبا لك ألهذا جمعتنا

—Yani: "Tubaad ho jao! Kya isi liye humein ikatthe kiya tha?" (Mu‘aaz Allah) Quran Pak ki Surah “Tabbat yada abi Lahab” se Allah Ta‘ala ne iska jawab diya: "Abu Lahab hi barbaad ho gaya."

Is ke baad kafiron ne woh takleefain Huzoor ﷺ ko aur aapke saathiyon aur hamiatoon ko pohchaaiin ke sun kar ronktey khade ho jatey. Duniya unki misaal se khaali hai, Khuda ki panaah! Kabhi Huzoor ﷺ ke raaston par kaante bichha diye jate, kabhi kothon ke upar se ghalazat aur kooday karikt ke tokre Huzoor ﷺ ke jism paak par phenke jate. Kabhi is jasad-e-mubarak ke saath, Mu‘aaz Allah, maar peet ki gustakhiyaan ki jati, zakhmon ke khoon se sara badan nahla diya jata.

Khuda ki qudrat nazar aati thi jab Allah ke is ghar mein, jahan jaanwar ko sataana bhi

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haraam samjha jata, khud Huzoor ﷺ ko unke rishtedaron ki taraf se tarah tarah ki aazeetain pohchai jaati.

Wohi Ka'bah jo Khuda ka ghar tha, jo tamaam makhlooqaat ke liye aman ki jagah thi. Jab Khuda ka sab se zyada paak aur pyara banda Khuda ke samne sajda karta, to kabhi gardan mein kapda daal kar kheecha jata, jisse gala ghutne lagta, aankhen bahar ko aane lagti, kabhi sar par oont Ki oojh rakh di jati jismein manon ghalazat hoti. Kabhi is muqaddas sar ko kuchalne ki koshish ki jati jo Khuda ke be khauf ghar mein Allah ke samne zameen par rakha hota tha. Kabhi Khuda ke is paak aur mehboob bande ko shaheed kar dene ke mansoobe kiye jate. Aisa bhi hua ke aapke saathiyon ko dehakte hue angaaron par latka diya gaya.

Malka ki woh kankreli zameen jo tanwar ke bhubol ki tarah patli hai, do pehar ki aag barsane wali dhoop mein Hazrat Bilal Habshi R.A ka bichoona banai jati thi. Nanga latka kar uske seene par patthar rakh diya jata ke hil bhi na saken, gardan mein rassi baandh kar bachon ke hawale kar diya jata ke pahad ke pattharon mein ghasite phrein.

Aisa bhi hua ke Huzoor ﷺ ke saathiyon ki mashkeen kas kar sirf is jurm par rozana baid lagaye gaye ke but parasti kyun chhod di. Kisi ki gardan maroode jati, sir ke baal kheenchay jate. Dhuwan mein band kar ke Hazrat Usman Ghani R.A ka dam ghoonta jata, kisi ko gaaye aur oont ke kachay chamray mein lapet kar dhoop mein phenk diya jata, kisi ko lohay ki zarra pehna kar jalte pattharon par gira diya jata.

O kambakht Abu Jahl! Tera woh zulm hamesha yaad rahega ke tune Bibi sahiba سمیت dunya ke naazuk hisson mein neezah maar kar shaheed kar diya tha. Duniya kabhi nahi bhool sakti ke in kambakhton ne teen saal tak barabar Huzoor ﷺ aur unke saathiyon ka muqati'a rakha. Koshish yeh ki gayi ke kisi tarah pani ka ek ghont ya khane ka ek luqma bhi Allah ke maanne walon tak na pohanch sake.

Bachay bhook ke maare raaton bulbulate, unke woh rishtedaar jawan bachon par makhi ka baithna bhi gawara na kar sakte the. Unki bulbulahat sunte, patthar agar kaan rakhte to yaqeenan phat jate, lekin unke dil ek lamha ke liye bhi na bigadte, aur agar kuch mutasir hote bhi to moahida ki pabandi se majboor ho jate.

Qasoor sirf itna tha ke:

"Allah ko ek kyun kehte ho? Pattharon ko kyun nahi poojhte? Loot maar..."

Sharab khori, jwa bazi, bakhshkari aur hazaron n qisam ke bure kaamon mein hamara saath kyun nahi dete? Wohi Allah ka yakta banda jo saare jahan ke liye rehmat ban kar aaya tha, jab unke faide ki baatein sunata to woh shor machate ke koi sun na sake. Aap

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ko (Mu'aaz Allah) Majnoon kehte ta ke Huzoor ﷺ ki baat par koi kaan na laga sake. Milon aur bazaaron ke moqaon par naka bandi kar dete ke koi Huzoor ﷺ tak pohanch na sake. Woh patthar barsate aur peeche lagte ke Allah ka bheja hua pyara Rasool chal na sake.

Tariq bin Abdullah Muharibi R.A ek sahabi hain. Islam se pehle, Zil-Majaz ke bazaar (meelay) mein gaye to unhone dekha ke ek shakhs surkh dhaariyon ki chadar odhe hue hai aur pukar raha hai:

"Logo! Keh do ke Allah ke siwa koi mabood nahi, kamyaab ho jao ge."

Ek doosra shakhs patthar liye hue unke peeche laga hua hai. Pattharon ki maar se qadam aur takhno ko lehulahan kar diya hai. Woh gala phaad phaad kar lalkar raha hai. Uska kehna hai: "Mat mano, jhootha hai" (Mu'aaz Allah).

Maine poocha: "Yeh kaun hain?"

Logon ne bataya: Abdul Muttalib ke khandan ke ek naujawan hain.

Maine poocha: "Patthar maarne wala kaun hai?"

Jawab diya gaya: "Unka chacha 'Abdul-Uzzi' naam ka, jise Abu Lahab kehte hain."

Alghaz ek kachi awaaz thi jo pahad ki ghaatiyon mein, shehron ki galiyon mein, peeth aur meelo ke bazaaron mein, shaadi aur khushi ki mehfilon mein, ranj aur museebat ki maatam gaahon mein, Khana Ka'bah ke haram mein, Mina aur Arafat ki wadiyon mein, bhooli bhali mazloomana sachai ke saath uthti thi. Zaalimon ka zulm isko dabana chahta tha, magar mazloomiyat ka shola isko din ba din bhadka raha tha.

Zulm aur sakhti jab kaargar na samjhi gayi to tazah bhi di gayi. Huzoor ﷺ se arz kiya gaya ke:

"Agar haseena ki talaash ho to saare Arab ki auratein pesh hain, jis ko chaho pasand kar lo. Agar rupiya ki zarurat ho to le lo, ke Arab ke khazane maujood hain. Agar hukoomat ki tamanna ho to hamari gardanain ghulami ke liye..."

Hazir hain, hum ri'aya bante hain aur aap ko badshah banate hain. Magar jawab ek tha aur woh yeh ke: agar ek haath par chaand aur doosre haath par sooraj bhi la kar rakh dein, to Khuda ki qasam! Main is qadam se na hatoonga jis par mere Khuda ne mujhe jamadiya hai."

Mukhtasar yeh ke woh ek pukar thi jo Huzoor ﷺ ki zuban se ada hui thi. Nafarman makhlooq ne hazaaron koshishon se dabana chaha magar woh Khuda ki pukar thi, Allah

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ki awaaz ko buland hona tha, woh buland hui aur aaj tak buland hai. Ab tumhara farz hai ke aindah isko buland rakho.

Sawal: Makkah ke logon mein sab se zyada dushman kaun kaun the jo sab se zyada takleef dete the?

Jawab: Huzoor ﷺ ka chacha Abu Lahab, Abu Jahl jiska naam “Amr” tha, aur uska bhai “Asi”, aur Walid bin Utbah, Abu al-Bakhtari (posar-e-Hasham), Utbah posar-e-Rabi‘ah, aur Shibah posar-e-Rabi‘ah.

Sawal: Duniya mein unka kya anjaam hua?

Jawab: Jang-e-Badr mein qatal kar diye gaye.

Sawal: Hijrat ya jala-watni kya hai?

Jawab: Kisi majboori se asli watan chhod kar doosri jagah chale jane ko hijrat kehte hain.

Sawal: Huzoor ﷺ ke zamanay mein kitni hijratain huiin?

Jawab: Teen.

Sawal: Unke naam kya kya hain?

Jawab:

1. Hijrat-e-Habsha Ula — yani Habsha ki taraf pehli baar hijrat.
2. Hijrat-e-Habsha Saniya — yani mulk-e-Habsha ki taraf doosri baar hijrat.
3. Hijrat-e-Madina — yani Madina ki taraf hijrat.

Sawal: Pehli martaba Makkah chhod kar log kahan gaye?

Jawab: Mulk-e-Habsha mein.

Sawal: Habsha ke badshah ka naam, uska laqab aur mazhab kya tha?

Jawab: Naam: Ashama bin Abbari Mazhab: Isai Laqab: Najashi, jo Habsha ke har badshah ka laqab hota tha.

Sawal: Is hijrat mein kitne aadmi the?

Jawab: Kul pandrah ya solah. Das ya gyaarah mard aur chaar ya paanch auratein.

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Sawal: Un mein Huzoor ﷺ the ya nahi, aur sardaar kaun tha?

Jawab: Un mein Huzoor ﷺ nahi the. Mashhoor yeh hai ke Hazrat Ja'far bin Abi Talib R.A, jo Hazrat Ali Karam Allah Wajhah ke haqiqi bhai the, un sab ke sardaar the. Baarh ka yeh bhi khayal hai ke Hazrat Usman Ghani R.A sardaar the, jo Huzoor ﷺ ke damad the aur Huzoor ﷺ ki sahabzadi ke saath hijrat kar gaye the.

Sawal: In logon ne hijrat kyun ki?

Jawab: Jab Quraish ne in hazraton ki zindagi dushwar kar di to Huzoor ﷺ ne unki jaan ka khauf kar ke ijazat di ke woh Habsha chale jayein.

Sawal: Quraish ne unke muqabla mein kya kya kiya?

Jawab:Quraish ne Amr bin al-As aur Abdullah bin Abi Umayya ko tohfe, tazkiraat aur doosre chehre Habsha ke badshah ke paas bheja. Unhone badshah ke samne tohfe pesh kar ke darkhwast ki ke in logon ko unke hawale kar diya jaye, kyun ke woh qaum aur mazhab ke baghi hain.

Sawal: Najashi ne kya jawab diya?

Jawab: Jab tak main un logon se guftagu na kar loon aur Islam ki haqeeqat na maloom kar loon, hawala nahi de sakta.

Sawal: Najashi se kis ne guftagu ki?

Jawab: Hazrat Jafar (RA) ne.

Sawal: Woh guftagu kya thi? Mukhtasir tor par batao.

Jawab: Shah-e-Habsha ne kaha: "Apna mazhab aur sahi sahi waqiat batao."

Is par Hazrat Jafar (RA) ne kaha: "Shah-e-Habsha! Ek daur tha jab hum gumrahi aur jahalat mein phanse hue the. Mitti aur pathar ke behis o harkat buton ki pooja karte the. Haram aur mardaar hamari khurak thi. Hazaron qisam ke bure kaam hamari aadat thi: rishtedaron ke sath bad-sulooki, parosi par zulm, haliyon se bad-aahdi, taqatwar kamzor ko khata tha. Khuda ki shaan hai ke usne hamari islaah ke liye ek saccha Nabi bheja, jiska nasab hum jaante the. Uski sacchai, dayanatdari aur paak-damni saare Arab mein mashhoor thi. Usne humein ek Khuda ki ibadat ka hukm diya aur bataya ke kisi ko uska shareek ya madadgar na mano, mitti aur pathar ki murtiyon ke aage sar jhuko na. Aur hukm diya ke sacchai bolo, rishtedaron ke sath acha bartao karo, parosiyon par ihsan karo, haram se bacho, be-gunaahon ka khoon na karo, bure kaamon se nafrat karo, jhooti baaton par laanat bhejo, yateem ka maal na khao, namaz padho, roza rakho, hajj

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aur zakat ada karo. Janab-e-Aala! Hum ne in par poore dil se iman le aaya aur unki tasdeeq ki."

Sawal: Badshah par iska kya asar hua?

Jawab: Is bachchi aur dard bhari taqreer ko sun kar woh khud bhi iman le aaya aur un Musalmanon ko Quraish ke hawale karne se inkaar kar diya.

Sawal: Ye hijrat nabuwat milne se kis saal hui?

Jawab: Paanchwein saal.

Sawal: Ye log Habsha se kitne arsay baad lotay?

Jawab: Do ya teen mahine baad.

Sawal: Itni jaldi wapas kyun aaye?

Jawab: Ek ghalat khabar mashhoor ho gayi thi ke Makkah ke kafir Musalman ho gaye.

Sawal: Wapsi par Makkah ke kafiron ne unke sath kya sulook kiya?

Jawab: Wohi zulm o sitam, jabr o qahr.

Khulasa:

Quraish ke zulm se tang aakar kuch logon ko Makkah chhodne ki ijaazat di gayi. Pehli martaba 15 ya 16 log Makkah chhod kar Habsha gaye. Hazrat Jafar (RA) ya Hazrat Uthman Gani (RA) unke sardaar the. Quraish ne unka ta'aqub kiya, do aadmiyon ko tohfa de kar Habsha ke badshah ke paas bheja ke Musalmanon ko unke hawale kar dein. Badshah ne Musalmanon se waqiat pooche, jinhen sun kar woh khud iman le aaya aur unko hawale karne se inkaar kar diya.

Ek ghalat khabar ki wajah se teen mahine baad ye log wapas aaye, magar wapas aane par kafir pehle se zyada tang karte rahe.

Badshah ka naam Ashhama tha, laqab Najashi, mazhab Isaai.

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Islam ki Taraqqi aur Huzoor ﷺ ka Muqaatia

Sawal: Pehli hijrat se wapsi nabuwat ke kis saal hui?

Jawab: Paanchwein saal mein.

Sawal: Is saal tak Musalmanon ki tadaad kitni ho gayi thi?

Jawab: Chalis mard aur gyaarah auratein.

Sawal: Is saal ka bara waqia kya hai?

Jawab: Huzoor ﷺ ke chacha Hazrat Hamzah (RA) ka aur phir teen din baad Hazrat Umar Farooq (RA) ka Islam qabool karna.

Sawal: Is saal tak Musalmanon ki kya haalat thi aur in dono buzurgon ke Islam laane ka kya asar hua?

Jawab: Is waqt tak Musalman jo log the, wo aqalmandi, sanjeedgi aur fitrat ki neiki mein be-nazir aur mashhoor the. Hazrat Abu Bakr Siddiq (RA) faislon mein behtareen aur mashhoor the. Lekin ye log rabh aur dhak ke aadmi nahi the, is liye tamam islami kaam chhup chhup kar kiye jaate the aur Islam is saal tak ek posheeda raaz tha.

Ye dono buzurg, kyunke jurratmand, shujaa aur ba-rabh the, ne, khaas taur par Hazrat Umar Farooq (RA) ne, is chhupayi ko ek dum door kar diya.

Ye bhi samjha jata hai ke is hi umeed par Huzoor ﷺ ne dua ki thi: "Ae Allah! Umar bin Khattab ya Amr bin Hisham (Abu Jahl) ke zariye se Islam ko quwwat ata farma."

Isi umeed ne Musalmanon ko itna khush kar diya ke Hazrat Umar Farooq (RA) ke Islam qabool karne par log be-ikhtiyar khushi se jhoom uthe.

Sawal: Islam ke baad Hazrat Farooq-e-Azam (RA) ka pehla kaarnama kya tha?

Jawab: Farooq-e-Azam (RA) jab Islam se musharraf ho gaye to arz kiya: "Ya Rasul Allah! Agar hum haqq par hain to is chhupayi ki koi wajah nahi." Phir unhone Musalmanon ko saath liya aur Haram mein ja kar ek Khuda ki ibadat ada ki.

Sawal: Kafiron ne is dilerai ko kis nazar se dekha?

Jawab: Din ba din Islam ki taraqqi ne unko sata diya, apne din unhein nazar aane lage. Shuru mein to is dilerai ka jawab maar peet se diya, lekin phir poori taqat se Musalmanon ko khatam karne ke liye uth khade hue.

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Sawal: Musalmanon ko mita dene ki kya shakl nikali?

Yeh intizam to pehlay hi se tha ke koi shakhs Huzoor ﷺ tak pohanch na sake. Raston par aadmi bitha diye jate thay, taake aane jaane walon ko pehlay hi roka ja sake aur tarah tarah ki jhooti tehmaton se uske kaan bhar diye jayein, taake uske dil mein Huzoor ﷺ se (ma'az Allah) nafrat baith jaye aur woh is taraf ka khayal bhi na kare. Magar ab Huzoor ﷺ ko (nasib dushman) shaheed kar dene ke mansoobay honay lage.

Magar khatra sirf yeh tha ke Huzoor ﷺ ke ilm walay khandan ke aadmi khoon ka badla lene ke liye khade ho jayein aur ladai chhid jaye. To ab yeh koshish honi lagi ke Huzoor ﷺ ke hamiyatiyon ko Huzoor ﷺ se chhuda diya jaye.

Chunanchah Huzoor ﷺ ka muqati'a (boycott) kar diya gaya aur aap ke khandan ke jo log Muslim nahi hue thay, magar aap ke hamiyati thay, unse mutalibah kiya gaya ke Khaakum badahn) Huzoor ﷺ isko hamare supurd kar do taake hum shaheed kar dein. Agar aisa na karo ge to tumhara bhi khana peena band, yaani muqati'a (boycott) kar diya jayega.

Sawal: Muqaatia ki kya shakl hui aur Huzoor ﷺ ke saathiyon ne Huzoor ﷺ ka saath chhoda ya nahi?

Jawab: Musalman to kya, jo log aap ke haami the, unhone bhi aap ki himayat nahi chhodi. Is par in sab ko Makkah Mukarramah ke us maqam par dala gaya jo Shu'b Abi Talib ke naam se mashhoor tha, aur aam tor par bandish laga di gayi ke na koi shakhs mulaqat kar sake, na khanay peenay ya kisi aur zarurat ki cheez Huzoor ﷺ tak pohanch sake. Iska ek likha hua moahida kafiron ke bade sardaron ne Khana Ka'bah mein rakh diya.

Sawal: Ye muqaatia kab shuru hua?

Jawab: Nabuwat ke saatwein saal, Muharram ke mahine mein.

Sawal: Is muqaatia (ya muhasirah / nazarbandi) ke dauran Musalmanon par kaisi guzri?

Jawab: Dane aur pani ka pohanchna band tha. Bhookh se bachay bilbilate the. Woh kafir jo khas rishtedaar the, unki awaazein sunai deti thi, lekin rishtedaaron ke dil sards ho gaye the; ya to rehmat hi na aati thi, ya moahide ki pabandi ne dilon se rehmat nikaal di thi. Log darakhton ke patte aur ghaas ki jaden khakar zindagi basar karte the.

Sawal: Sab sahaba muhasire mein rahe ya muhasire ke ilawa koi aur hukm bhi tha?

Jawab: Huzoor ﷺ ne sahaba ko hijrat ki ijazat bhi de di thi, isliye Musalmanon ne dobara Habsha ki taraf hijrat ki.

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Khulasa:

Nabuwat ke paanchwein saal mein Hazrat Hamzah (RA) Islam mein aaye, aur teen din baad Hazrat Umar Farooq (RA) bhi. Ye dono buzurg dhak aur shujaat ke aadmi the. Musalmanon ne pahaar ki khai se nikal kar Baitullah mein ibadat ada ki. Kafiron ne Islam ko khatam krne ka poori taqat se iraada kar liya. Is liye Huzoor ﷺ aur aap ke saathiyon ka muqaatia (boycott) kar diya gaya aur unko Shu'b Abi Talib mein rakha gaya.

Mazhabi farq ke bawajood, Huzoor ﷺ ke haami unka saath dete rahe. Log darakhton ke patte aur ghaas ki jaden khakar zindagi basar karte the. Huzoor ﷺ ne Habsha ki taraf hijrat ki ijazat bhi de di thi. Dobara Hijrat Habsha aur Muqaatia ke baqi waqiat

Sawal: Habsha ki taraf doosri martaba hijrat kab hui, iska kya naam hai, aur isme kitne log shamil the?

Jawab: Ye waqia Nabuwat ke saatwein saal mein hua, jo muqaatia ke shuru hone ka saal bhi tha. Is hijrat ko Hijrat Habsha Thania kehte hain. Isme 83 mard aur 18 auratein shamil the. Inke ilawa Yemen ke kuch log, jaise Hazrat Abu Musa Ash'ari (RA) ki qaum ke log bhi unke saath shamil hue.

Sawal: Ye hissar kitne arse tak raha aur kis saal khatam hua?

Jawab: Ye teen saal tak barqarar raha aur Nabuwat ke daswein saal mein iska khatma hua, jab Hazrat Umar (RA) 50 saal ke the.

Sawal: Is muqaatia ya hissar ka kis tarah khatma hua?

Jawab: Kafiron ne dekha ke unki intihaai sakhti bhi beasar rahi aur Islam ke paeron par asar nahi hua, isliye Muslimon par laga hua habs aur muqaatia quwwat ke bawajood unko rok na saka. Allah ki awaaz ko koi nahi rok sakta. Musalmanon ki mazloomiyat aam taur par zaahir hone lagi aur khatra hua ke agar aam Arabon ke dilon mein humari taraf se nafrat bas gayi to Islam ki taraqqi ruk jaayegi aur unki izzat aur aabroo khatam ho jayegi.

Is liye kuch Quraish ke kafir bhi muqaatia ke khilaf khade ho gaye. Ittifaq se, is arsey mein us moahide ke haroof bhi diemak (sila) ne kha liye jo muqaatia ke waqt likha gaya tha. Aakhir kar Nabuwat ke daswein saal mein is na-jaiz qaid o hibs ka khatma hua.

Sawal: Is saal ka Huzoor ﷺ ne kya naam rakha?

Jawab: Aam al-Huzn, yani Gham ka Saal.

Sawal: Is saal ko Gham ka Saal kyun kaha gaya?

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Jawab: Is liye ke Huzoor ﷺ ki hamdard aur jaan nisaar Hazrat Khadijah (RA) is hi arsey mein wafat hui, jin hon ne apni tamam rahat, chain, aur dolat Islam par qurban kar di thi aur har museebat mein Huzoor ﷺ ka saath gham khwari aur dardmandi se diya. Isi saal Huzoor ﷺ ke chacha Abu Talib ka bhi inteqal hua. Agarche woh kafir hi maray, magar unhone Huzoor ﷺ ki himayat mein kabhi kami nahi ki. Muqaatia ke dauran, teen saal tak Abu Talib Huzoor ﷺ ke saath rahe aur kyunke kafir unka khayal karte the, is liye aksar log Huzoor ﷺ ko khule bandon mein satane mein aazadi se kaam nahi lete the; kisi had tak ehtiyaat karte the.

Sawal: Hazrat Khadijah (RA) ki wafat pehle hui ya Abu Talib ki?

Jawab: Hazrat Khadijah (RA) ki wafat pehle hui, phir Abu Talib ka inteqal hua.

Sawal: Ye dono wafaaton ke beech kitne din ka faasla tha?

Jawab: Huzoor ﷺ ke chacha Abu Talib ki wafat Hazrat Khadijah (RA) ki wafat se teen din pehle hui, aur Hazrat Khadijah (RA) ki wafat teen din baad.

Sawal: Hazrat Khadijah (RA) ki wafat kis mahine hui, woh kahan dafn hui, aur kya yeh waqia muqaatia ke baad hua?

Jawab: Ramadan Sharif mein hui, Maqam Mahjun mein dafn hui, aur yeh waqia rehaai ke kuch arsey baad hua.

Sawal: Kafiron ki takleefon ke saath Allah Ta'ala ne Huzoor ﷺ ko kis tarah se dil dari ki aur kya an'aam Huzoor ﷺ par nazil hue?

Jawab: Isi arsey mein Me'raj ka fazal Huzoor ﷺ ko ata farmaaya gaya. Ye ek aisi ni'mat thi jo kainaat mein pehle kisi ko nahi mili aur aage bhi kisi ko nahi milegi. Me'raj ke silsile mein, Huzoor ﷺ ko tamam anbiya ka imam banaya gaya aur jis tarah se aap ka jasad-e-uthar us maqamat tak pohoncha, woh kisi bhi bande ke liye ruhani tor par mumkin nahi tha. Huzoor ﷺ ke Me'raj se pehle, duniya bas sunte aayi thi ke dozakh aur jannat hain aur aakhirat ke maamlaat haqq hain. Kisi ne na dozakh dekha tha, na jannat, na aakhirat ke azaab ya sawab. Huzoor ﷺ ko dozakh aur jannat ki sair karai gayi, aur aakhirat ke azaab aur sawab ka nazara dikhaya gaya, taake duniya ko ek chashm-deed shahid mil sake. Is silsile mein Huzoor ﷺ ke tamam namlewaon par Allah ka salaam nazil hua aur paanch

Sawal: Abu Talib Musalman kyun nahi hue?

Jawab: Naak kat jane aur baradari aur qaum ke ta'ano ka khauf insaan ko hazaaron ni'maton se mehroom kar deta hai. Naza ke waqt bhi jab Huzoor ﷺ ne Abu Talib se

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Kalma Tayyiba padne ke liye kaha, to Abu Talib ne iski sachai ko pehchana, magar jawab diya ke: "Baradari ke log ta'ana denge ke itna boodha aadmi apne baap dada ka deen chhod kar apne palay hue bachon ke deen mein shamil ho gaya." Jo log rasm-e-duniya ki pabandi ko farz samajhte hain, unhein Abu Talib ka waqia yaad rakhna chahiye aur sochna chahiye ke baradari ka khauf kaise insaan ko Jannat ki ni'maton se mehroom kar deta hai.

Sawal: Abu Talib ne kitni umr mein wafat payi aur Huzoor ﷺ se kitne bade the?

Jawab: Abu Talib Huzoor ﷺ se 35 saal bade the aur 85 saal ki umr mein wafat paye.

Sawal: Hazrat Khadijah (RA) ne apni wafat ke waqt kitne bachay chhode?

Jawab: Chaar betiyan aur pehle shohar se ek beta, jiska naam Hind tha.

Sawal: Ladkiyon mein se kis kis ki shadi ho chuki thi?

Jawab: Hazrat Zainab (RA) aur Hazrat Ruqayyah (RA) ki shadi ho chuki thi. Baqi Hazrat Fatimah (RA) aur Hazrat Um Kulthum (RA) kunwari thi.

Sawal: Hazrat Khadijah (RA) ki wafat ke baad Huzoor ﷺ ne dono betiyon ki dekh bhaal aur parwarish ka kya intezam kiya?

Jawab: Kuch arsey tak to Huzoor ﷺ khud hi unka khayal rakhte the, magar Islam ki tabligh mein masroofiyat ke sabab Hota tha. Aik taraf Khuda ka yeh hukum ke Khudawandi ahkam ko be dhadak, danka ki chot par logon ko sunate raho. Doosri taraf kafiron ki barhti hui dushmani se yeh khatra ke mauqa pa kar bachay bachiyan apni dushmani ka shikar na ho jayein. Lihaza, Huzoor ﷺ ne aik bewah aurat se nikah kar liya. Jin ka mohtaram naam Hazrat Suda tha.

Sawal: Abu Talib ki wafat ke baad Quraish ne Huzoor ﷺ ke saath kya bartao kiya?

Jawab: Quraish ke liye thodi bohot jo kuch rukawat thi, Abu Talib ki wafat se woh bhi uth gayi aur ab khule bandon Huzoor ﷺ ko azayt pohanchane mein bilkul azad ho gaye.

Sawal: Huzoor ﷺ ne tabligh ki kya shakal ikhtiyar ki?

Jawab: Makkah ke logon par jab koi asar na pada to Huzoor ﷺ ne socha ke mumkin hai qareeb ki kisi doosri abadi mein kuch asar ho, to aap Ta'if tashrif le gaye aur wahan ke logon ko samjhana shuru kiya. Magar un kam bakhton ne Makkah walon se bhi zyada takleef di. Aik din badmashon ko ishara kar diya jo jholiyon mein pathar bhar kar bazaar mein dono taraf khade ho gaye. Huzoor ﷺ jis taraf jate, Huzoor ﷺ par pathar barsate, badan-e-mubarak khoon mein naha gaya tha, jo tiyaan khoon se bhar gayi thi. Baar baar

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sar chakarata aur Allah ka sabse pyara nahee zameen par baith jata, magar woh dono bazo pakad kar khada kar dete aur phir is tarah gastaakiyan karte. Aap majboor ho kar Makkah wapas tashrif le aaye.

Sawal: Is safar mein Huzoor ﷺ ke saath kaun tha aur kitni muddat Huzoor ﷺ ne Ta'if mein qiyam kiya?

Jawab: Hazrat Zaid bin Haarithah رضي الله عنه Huzoor ﷺ ke saath the aur aik mahina Huzoor ﷺ ne Ta'if mein qiyam kiya.

Sawal: Is bala par Allah ka zahiri ehsan kya hua?

Jawab: Wapsi par jab Huzoor ﷺ Nakhlah maqam par subah ki namaz padh rahe the, jinaton ne Quran-e-Sharif suna aur woh iman le aaye. Aur pahadon ke nigehban farishte ne arz kiya: "Ya Rasool Allah! Agar hukum ho to in tamam gastaakhon ko do pahadon ke beech mein la kar Khuda ke hukum se sab ko tabaah kar diya jaye." Magar Huzoor ﷺ ka jawab yeh tha: "Aisa harghiz na karna. Agar woh musalman nahi hue to mumkin hai ke unki nasal mein koi iman le aaye." Magar Khuda ne qareeb qareeb inhi sab logon ko iman ki taufiq ata farmayi.

<u>Khulasa</u>:

Nabuwat ke saatveen saal mein taqreeban 100 aadmi dobara hijrat karke Hubsheh gaye, jin mein 83 Makkah ke the aur bohot se Yemen ke. Is saal Muharram ke mahine se Huzoor ﷺ ka panchayati muqata'ah shuru ho gaya jo lagataar 3 saal tak raha. Aur Huzoor ﷺ aur aap ke hamayatiyon ne hazaron qism ki museebatein, bhookh aur pyaas ki hazaron pareshaniyan jheeli. Bachay bhookh se bilblate the aur bade darakhton ke patte aur jadain khakar guzara karte.

Huzoor ﷺ ki umar jab 50 saal ki thi to 3 saal ke baad yeh hisaar ya muqata'ah khatam hua. Magar rehai se thode hi din baad Abu Talib aur phir 3 din baad Hazrat Khadija ka wafat ho gayi. Is wajah se Huzoor ﷺ ne is saal ka naam Gham ka Saal rakha.

Is hisaar ke dauran Huzoor ﷺ ko Mi'raj ka fazl ata hua. Abu Talib 85 saal ki umar mein wafat paye aur Hazrat Khadija apne pehle shohar se chaar ladkiyan aur ek ladka (Hind) peeche chhod gaye. Ladkiyon mein se do ki shadi ho chuki thi, baaqi do ki nigrani aur khidmat ke liye Huzoor ﷺ ne Hazrat Suda (r.a) se nikah kar liya jo ek bewah musalman aurat thi. Is ke baad Huzoor ﷺ tabligh ke liye Ta'if tashrif le gaye, magar wahan bohot si museebatein Huzoor ﷺ ko bardasht karni padi.

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